

BHĀGAVATA PRADĪPIKĀ

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Bask in the Illumination of the Bhāgavatam

A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam

Dedicated to His Divine Grace A. C. Bhaktivedānta Svāmi Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness

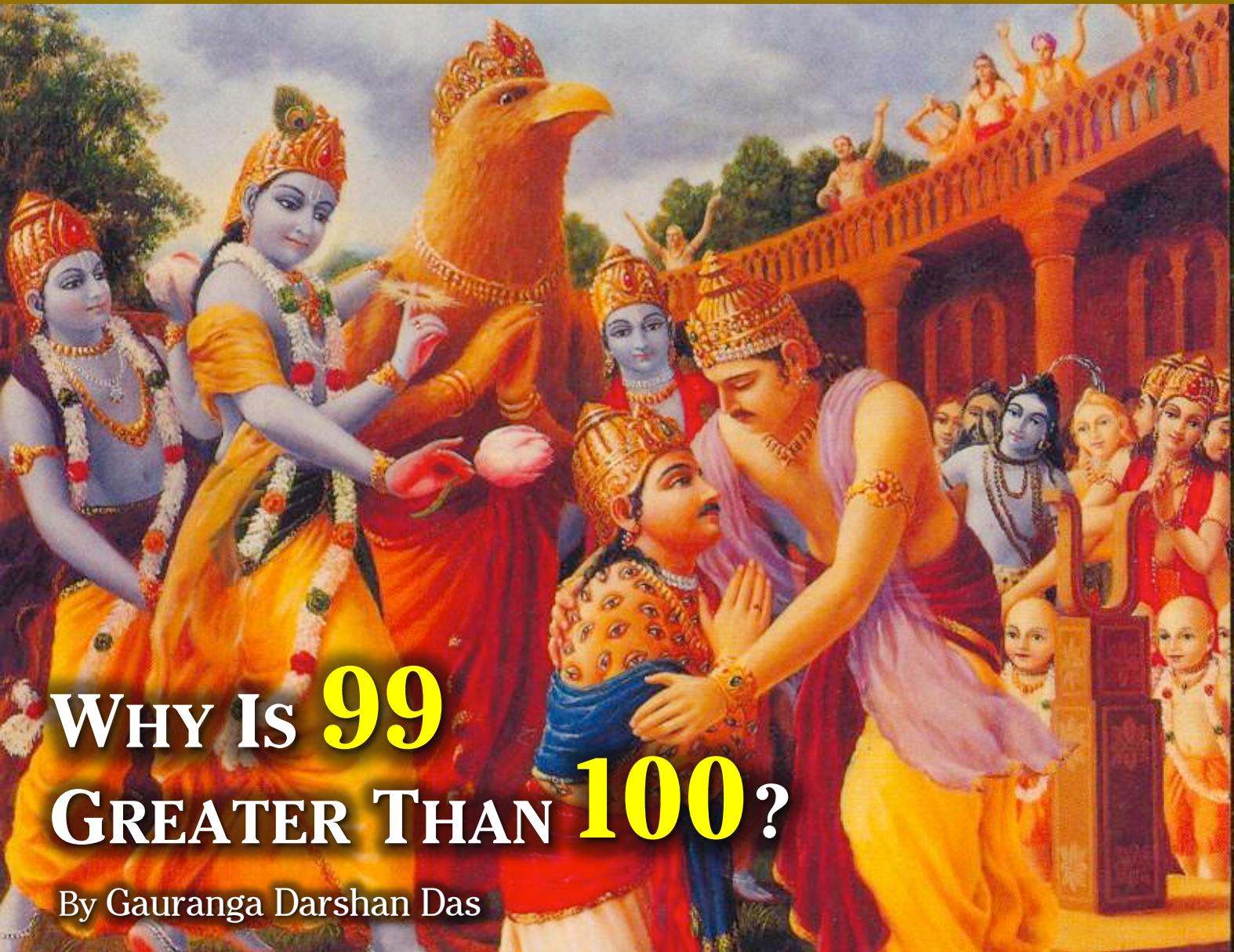
NEW YEAR
SPECIAL

100
99

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WHY IS 99 GREATER THAN 100?



WHY IS 99 GREATER THAN 100?

By Gauranga Darshan Das

King of Earth is greater than King of Heaven!?

King Prthu is an empowered incarnation of the Supreme Lord. He is an exemplary ruler who took care of his citizens just like a loving father. Once he initiated the performance of 100 horse sacrifices at Brahmavarta. He completed 99 sacrifices and commenced the 100th one.

Indra, the king of heaven, holds the record of performing 100 sacrifices and therefore He is called śata-kratu. He became insecure and tried to impede Prthu's 100th sacrifice by stealing the sacrificial horse in the false dress of a mendicant.

Vijitāśava, Prthu's son, retrieved the horse but didn't kill Indra seeing him as a religious man. Indra stole the horse again and Vijitāśva brought it back.

As Indra repeatedly tried to seize the horse, Prthu became angry and prepared to kill Indra himself. But his priests stopped him saying that they would chant mantras to cast Indra into fire.

Lord Brahmā then appeared on the scene and told Prthu to stop the sacrifice so that Indra gives up his nefarious activities. Being obedient to Brahmā, Prthu stopped his 100th sacrifice. Then Lord Viṣṇu came along with Indra asking Prthu to forgive Indra. Indra felt guilty for his misdeed and Prthu excused him wholeheartedly. Later Prthu offered his heartfelt prayers to Lord Viṣṇu, who became so pleased with him to offer wonderful benedictions.

Who is greater? King of heaven, Indra, who maintained his record of 100 sacrifices or King of earth, Prthu, who stopped at 99? The following analysis will make it clear.

Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject. (SB 1.1.6 P)

Flexibility is greater than Rigidity

A flexible person is able to adopt himself according to the time, place and circumstances giving importance to a higher principle. But a rigid person cannot compromise on his stance or ambition even if it causes great damage. Being too rigid and strict even about authorized protocols or policies also may sometimes be unpleasant, then what to speak of being rigid about one's selfish and destructive purposes? That's the difference between Pṛthu and Indra in this episode.

Flexible people win more trust from their superiors than the rigid and strong-opinioned people. So Brahmā chose to solve this conflict by stopping Pṛthu rather than stopping Indra. For instance, a grown-up child understands things better than a younger and immature child. So when there is a dispute between two children, the parents would generally ask the elder child to compromise.

Lord Brahmā said, "In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems. Let there be only 99 sacrificial performances for Mahārāja Pṛthu." (4.19.31-32)

Brahmā had not told Pṛthu to stop his second or tenth or even fiftieth sacrifice; it was already his 100th sacrifice. Still Pṛthu was flexible and malleable enough to understand the higher purpose of Brahmā

Flexible people win more trust from their superiors than the rigid and strong-opinioned people.

to stop the irreligious systems being introduced by Indra. Thus without argument or negotiation, Pṛthu gave up his plan to do 100 sacrifices.

Compromising with a concerned heart for a higher purpose is not a defeat. Accepting such a defeat is victory. But being rigid for one's selfish purposes is actually a defeat.



Submissiveness is greater than Stubbornness

Although Indra was repeatedly failing in his attempts to steal the horse, he stubbornly tried to obstruct the sacrifice of Pṛthu. He knew that what he was doing was wrong and he was even failing to do so, still he was stubborn. Such determination to do a destructive task is born out of envy. In this world, when one is so bent upon committing a wrong deed, he becomes so stubborn that he is obsessed and overwhelmed with his desire paying no heed to the negative consequences.

Such stubborn people cannot be convinced by logic and reason or even authority at times. If a stubborn person is asked to compromise he will become more stubborn. On the other hand, submissive subordinates spontaneously follow the instructions of superiors, even at the cost of making a compromise on their own plans.

So, to end the competition between Indra and Pṛthu, Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop Pṛthu's sacrifice.

The contact of the spiritual spark with material elements creates a knot which must be cut if one wants to be liberated from the actions and reactions of fruitive work.

(SB 1.2.15 P)

King Pṛthu did not argue with Brahmā that there was no mistake on his part, which was a fact. It was actually the mistake of Indra. Still Pṛthu didn't question Brahmā why he was being stopped instead of Indra. Pṛthu submissively followed Brahmā's instruction.

A submissive subordinate will be bestowed with the necessary intelligence and information to comprehend things from a broader perspective. A stubborn subordinate who blocks his ears to any good advice will be deprived of a better understanding of life.

Responsibility is greater than Attachment (Detachment is greater than Irresponsibility)

Attachment to one's desires shouldn't make one irresponsible. And detachment from desires doesn't mean one gives up one's responsibility. In other words, responsibility shouldn't lead to undue attachment and detachment doesn't mean irresponsibility. The narrations of great *rājarṣis* in the Bhāgavatam teach us how to live with responsibility and detachment.

Great devotee kings like Pṛthu, Yudhiṣṭira, Parīkṣit and Prahlāda ruled the earth very responsibly. And when an able successor is ready, despite their great influence, followers, accomplishments and unexcelled facilities, they are detached enough to leave behind all of them for a higher purpose.

King Indra, in order to seize Pṛthu's sacrificial horse, adopted several forms of sannyāsa, which were nothing but various symbols of atheistic philosophy and sinful activities. These forms were appreciated and adopted by sinful men and ignorant people accept them as religious, and spoil their life by following them. By disrupting Pṛthu's sacrifice, Indra could maintain his record of being a śata-kratu. But his act reflects his irresponsible behavior towards the people in general. He was so attached to his position of being the performer of 100 sacrifices and didn't want anyone else to be so.

King Pṛthu was detached enough to stop his 100th sacrifice, because that would mean stopping the false systems of religion that would misguide the human society. Pṛthu's sacrifice is ultimately intended for the welfare of people, and if his stopping the sacrifice would cause better welfare, they why wouldn't he do so? He took it as his responsibility.

What is good and what is bad is sometimes so dynamic depending on the time, place and situation. Whether an activity is good or bad often depends on the outcome it brings. A delicious, nutritious and well-prepared food item may be very nectarean to the tongue and nourishing to the body, but if the person who is eating has a particular disease that same food could act as a poison for him. One needs to be mature enough to understand the dynamics of good and bad and be detached and flexible to change his course of action for better results.

Dependence on God is greater than Insecurity

Indra felt insecure when Pṛthu was doing 100 sacrifices and thus about to defeat his record. He couldn't accept the glory of Pṛthu but tried to deceitfully subdue his power. But when Pṛthu was stopped from doing 100th sacrifice, he took it as the will of the Supreme Lord and happily accepted the situation. Apparently Pṛthu's score was 99 and Indra's score was 100, but Pṛthu's dependence and faith on the Supreme Lord and his obedience to Brahmā are much greater than Indra's score of 100.

Brahmā thought that instead of allowing Indra to further introduce irreligious systems, it would be better to stop Pṛthu's sacrifice.

Śrīla Prabhupāda writes, "As far as Mahārāja Pṛthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as karma, and there is no need for a devotee in the transcendental position to execute them." (4.19.32 P)

Even Lord Brahmā told King Pṛthu:

*māśmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāśmad-vaca ādṛtātmā
yad dhyāyato daiva-hatāṁ nu kartum
mano 'tiruṣṭām viśate tamo 'ndham*

"My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought." (4.19.34)

A common master looks to the necessities of his servant, so how much more would the all-powerful, all-opulent Supreme Lord look after the necessities of life for a fully surrendered soul. (SB 2.2.5 P)

Forgiveness is greater than Envy

Any sacrifice is meant for satisfying the Supreme Lord Viṣṇu, whose mercy is the source of all prosperity and power. By his devotion and meticulous performance of sacrifices, King Pṛthu pleased Lord Viṣṇu and got His favor. The nature of this material world, however, is that even if one does a good deed with a pure intention, as a service to the Supreme Lord and the humanity, still there are some envious people who cannot tolerate it.

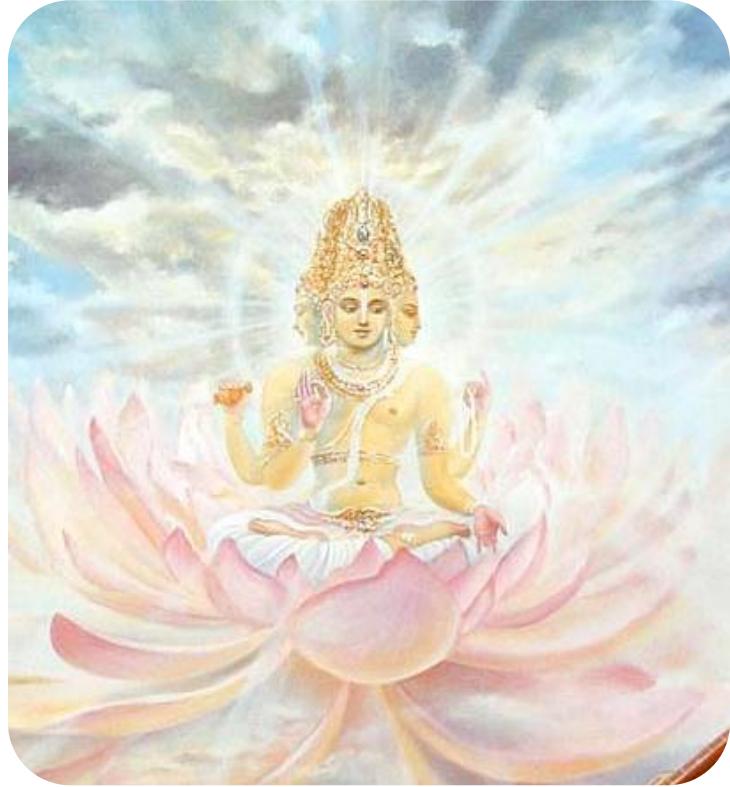
Envy is self-envy. One's envy that is intended to destroy others ultimately destroys oneself too. Envy manifests in an immature mind when one sees other's success. That inactive feeling, if not eliminated in the beginning itself, turns into an active action causing damage to oneself and others.

When two people desire the same thing, and only one person gets it, the one who doesn't get it often becomes envious. That is due to the scarcity in this world and more accurately the scarcity mentality of the people here. But in the spiritual world where there is enough for everyone, there is no scarcity and no reason to be envious. Further, everyone there is satisfied with what one has and one is. One can bring such atmosphere in this world as well by cultivating such satisfaction, and genuinely appreciating others for what they have and what they are.

One's glory is not actually dependent on one's accomplishments but on the quality of one's consciousness and character.

Although, Indra was envious of Pṛthu and stole his horse repeatedly, when Indra became repentant of his mistake and fell at the feet of Pṛthu, Pṛthu forgave him without any grudges. Pṛthu immediately embraced Indra and excused him wholeheartedly. Both of them forgot all the past incidents. Although they both were angry with each other earlier, but since they were devotees of Lord Viṣṇu, they again became cooperative. When people are not Vaiṣṇavas, they fight perpetually among one another.

It is often said that envy is indirect glorification of others. So, why not glorify them directly? Indra finally came to this consciousness by the mature intervention of Lord Brahmā and the malleable attitude of Pṛthu.



Broad vision is greater than Quick solution

Purpose of administration and the role of the administrators is the welfare of the society. When there is conflict between two leaders, their superior cannot always think of who is right and who is wrong and accept one and reject one! He should see what best serves the welfare of the society at large and how to positively motivate both the parties involved.

A mature leader tries to resolve conflicts without rejecting people. Eliminating someone may be easy but accommodating needs a good heart and expertise. Lord Brahmā, having a broad vision, could foresee the consequences of Indra's stubborn creation of heretics. He didn't just want to finish the job of stopping the dispute somehow. He took a direction that brought out the best of both parties.

Brahmā's way of dealing with this situation announced the glorious qualities of King Pṛthu for all the generations to come, and brought a positive transformation in Indra's character too. Brahmā asked Pṛthu to stop instead of asking Indra. Finally, Indra became ashamed, realized his mistake and apologized to Pṛthu. Lord Viṣṇu personally brought Indra to Pṛthu so that Pṛthu may excuse him. Indra later resumed his role as the ruler of heaven and continued to contribute in the cosmic management.

Character is greater than Accomplishment

All the aspects of Pṛthu's character that were described above are much greater than Indra's accomplishment of 100 sacrifices. The extra one sacrifice of Indra cannot compare to the unparalleled mercy of Lord Viṣṇu and the blessings of Brahmā that Pṛthu received.

Pṛthu's flexibility in conflict, submissiveness to superiors, detachment from ambition, responsibility towards people, forgiveness towards a wrongdoer, dependence on Kṛṣṇa's will, ready acceptance of good advice, willingness to compromise, the blessings he received from Brahmā, the mercy he received from Lord Viṣṇu and the pure devotion he had in his heart - all put together is millions of times greater than a 100 sacrifices.

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Thus although Pṛthu did only 99 sacrifices, it is much greater than 100! Because his stopping the 100th sacrifice pleased Lord Viṣṇu and Brahma and brought transformation in Indra, which is a greater sacrificial result. One's glory is not actually dependent on one's accomplishments but on the quality of one's consciousness and character.

Therefore 99 is greater than 100! ☺

VERSE OF THE MONTH

”I want Millions of Ears...”

na kāmaye nātha tad apy aham kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varah

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

(4.20.24 – Prayer by King Pṛthu)

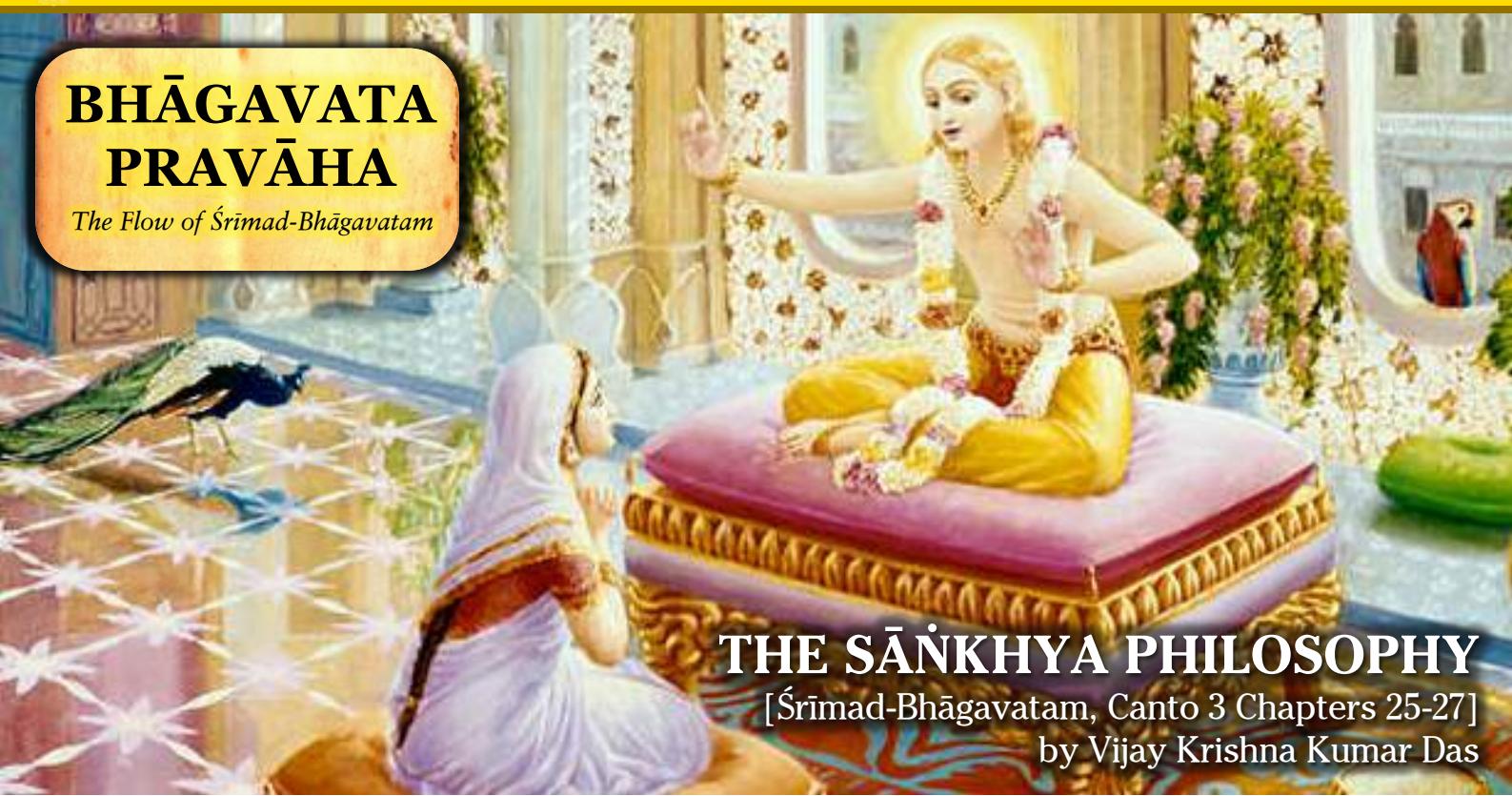
”...to hear about You!”



The material qualities of goodness, passion and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called *nirguṇa* (free from all tinges of material qualities). (SB 3.29.14 P)

BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam



THE SĀṄKHYA PHILOSOPHY

[Śrīmad-Bhāgavatam, Canto 3 Chapters 25-27]

by Vijay Krishna Kumar Das

Being inquired by mother Devahūti, Lord Kapila explains the glories of devotional service unto the Supreme Lord. He explains the supremacy of bhakti over jñāna and yoga. Although Devahūti understands that she should perform bhakti approved by the Lord, she also inquires about yoga and jñāna. This shows that a person engaged in bhakti is also inquisitive about karma, jñāna and yoga, which helps him to practice bhakti with more maturity.

Devahūti's Further Questions

Hearing the excellence of bhakti, Devahūti posed further questions to her illustrious son Kapila. She asked, "What kind of bhakti should I perform to easily attain Your feet (Q1)? Explain the jñāna by which one understands the *tattvas* (Q2)? Explain the yoga aimed at the Lord for liberation and how many limbs does it have (Q3)?" Knowing His mother's purpose, Lord Kapila compassionately described to her Sāṅkhya, which is the combination of bhakti and yoga.

Intense (Tivra) Bhakti

In response to Devahūti's first question, Lord Kapila explained, "Bhakti performed without material desires, with senses that serve the Lord, which conforms to guru's instructions, with mind that is exclusively dedicated to the Lord on a spontaneous level, is superior to liberation. Such bhakti quickly destroys the subtle body as the digestive fire consumes food." Lord Kapila explained the characteristics of a devotee in *bhāva* attained by *vaidhi-bhakti* and *rāgānuga-bhakti*. He further described, "Giving up all attachment of this world, the devotee exclusively worships Me. Fear of material world cannot be overcome by any means except by devotional service to Lord Kṛṣṇa, Rāma or *puruṣāvatāras*. Even the wind blows, the sun shines, Indra pours rain, fire burns and death flees all out of fear to Me. The greatest benefit can be achieved only by offering one's mind in intense bhakti to Me."

The Sāṅkhya Philosophy

Lord Kapila then expanded on *Sāṅkhya* in response to His mother's second question. He explained the manifestation and characteristics of the elements such as *Mahat-tattva*, the *universal form* composed of those elements, and its being brought to life by the entrance of the Lord. By knowing the philosophy of *Sāṅkhya*, one is freed from the influence of material modes, attains perfection of self-realization and cuts the knot of attachment to material world. His explanation is as follows.

Jīva's Interaction With Prakṛti

Seeing the various forms offered by *prakṛti*, the *jīva* becomes bewildered by *avidya*, and thinks that he is the doer of activities by false identification with *prakṛti*. This misconception leads to the *jīva*'s bondage. The cause of *jīva*'s actions is *prakṛti*, whereas the cause of the result of *jīva*'s actions is *jīva* (as *jīva* has free choice) or the Lord (as He is the bestower of the results). The Lord's interaction with the *prakṛti* or material nature however, is just a pastime by His will. Enthralled by this description, Devahūti presented to know more about *prakṛti* and *puruṣa*.

Characteristics of Prakrti

The unmanifested state of *prakṛti* is called *Pradhāna*. The *pradhāna* is unmanifested, eternal, aggregate of three modes and consists of cause and effect. It is the cause of *prakṛti* which is the manifested stage of existence, so it is undifferentiated but yet has variety. The total material elements although unmanifest are contained within it and are 24 in number. They are the **5 gross elements** (earth, water, fire, air, ether), **5 tan-mātras** (sense objects – smell, taste, form, touch and sound), **10 senses**, and **4 antah-karaṇas** (mind, intelligence, false ego and *citta*). Lord Kapila also gave characteristics of all these elements.

The Rising Of Virāt-Puruṣa

When all the elements were unmixed, the Supreme Lord entered the universe along with *kāla*, *karma* and *guṇas*. The elements rouse into activity and united by Lord's presence, an universal egg arose. Within this universal egg is the universal form (14 planetary systems), covered outside by seven layers. Each layer 10 times thicker than the previous. Final outside layer is covered by *Pradhāna*. The *virāt-puruṣa* situated Himself in that golden egg, and He divided it into many departments. The sense devatās then re-entered into the respective apertures of *virāt-puruṣa* along with the subtle sense organ. This resulted in the development of the gross sense organs. But still the *virat-rūpa* did not wake up. However, when Vāsudev entered heart along with the *citta*, the *virat-rūpa* rose up.

Attaining Liberation By Jñāna

Lord Kapila thereafter discussed the method of Bhakti-miśra-jñāna and the method of attaining liberation. He said, "Although transcendental, the *jīva* continues in his troublesome material condition because of his meditation on sense objects (by mind), thinking himself to be the doer. The solution is to gradually control the material mind through bhakti, yoga and detachment wherein the primary element is *jñāna* and secondary elements are bhakti and yoga. The person on this path, has to cultivate various qualities like equality, no enmity, celibacy, gravity, thoughtful, friendly, compassionate, determination and so on. Once liberated the *jīva* immediately realizes Supersoul, who is the cause of *prakṛti*, revealer of material elements, pervades into everything and is one without a second."

The Liberated State

The souls although pure and free appears to be covered by false ego and its products. But when he realizes that he is pure individual soul by mature understanding, then the situation he accepts under false ego becomes manifest to him.



But Liberation Is So Rare?

Devahūti humbly submitted, "Since *prakṛti* and *jīva* are attracted to each other eternally, how is their separation possible? Even if the great fear of bondage is sometimes avoided by sāṅkhya (inquiry about the fundamental principles), it may still reappear since its cause (avidya) has not ceased."

Lord Kapila's Advice

One can get liberation by intense practice that includes – intense bhakti for a long time, without desires for fruitive results, by executing prescribed duties, nourishment by hearing about Me, perfect knowledge and detachment, austerity, yoga and self-absorption. Thus the influence of *prakṛti* over *jīva* can be removed just as wooden sticks that cause a fire are themselves consumed by it.

No Reappearance Of Fear

Prakṛti cannot harm an enlightened soul who has fixed his mind in Me and rejoices in the self. A person of discrimination is like an awakened person who is not affected by dream. Such a yogi engages in self-realization for many lifetimes with complete detachment. My devotee becomes self-realized by My mercy, and attains his ultimate goal having cut all doubts, his destined abode under My shelter and never comes back. His heart no longer attracted to the by-products of yoga, attains final liberation where death cannot overcome him.

To be Continued...

One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead. (SB 8.8.9 P)



A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Krṣṇa becomes a laughingstock just like a joker because it is not possible to repay such a debt. (SB 4.22.47 P)

The Supreme Personality of Godhead, who is the origin of the cosmic manifestation, is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon is sometimes covered by clouds or dust. (SB 4.1.57 P)

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. (SB 11.2.42 P)

ANALOGY ARENA

A prisoner may glimpse through the bars the free light outside the prison window but still remain captive behind the bars. Similarly, although a conditioned soul may have a glimpse of the spirit soul, he remains captured within the bondage of material desires. (SB 11.3.40 P)

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently. (SB 6.12.8 P)

If one is driving a car but has only limited control, the situation is most dangerous and must lead inevitably to disaster. Similarly, although we are trying to direct the material body to happiness, we are not in full control of the bodily demands, and therefore there will inevitably be disaster. (SB 11.10.17 P)



Question: Do all the seekers receive the directions from within by the Lord to progress towards Him?

Answer: All transcendentalists other than devotees make no distinction between the individual soul and the Supersoul because they miscalculate the Superconsciousness and the individual consciousness to be one and the same. Such miscalculation by the them makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord.

After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one with and different from the Lord, then only can he surrender unto the Lord, *Vāsudeva*. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. (SB 3.5.4 P)

Question: Who is a first-class brāhmaṇa?

Answer: : *jñānam ca satyam ca damah śrutam ca hy amātsaryam hrīs titikṣānasūyā yajñaś ca dānam ca dhṛtiḥ śamaś ca mahā-vratā dvādaśa brāhmaṇasya*

Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures are the twelve qualities of a first-class brāhmaṇa. (*Sanat-sujāta*)

A first-class brāhmaṇa does not accept any rewards from his disciples or *yajamānas*. He voluntarily accepts a life of poverty and lives in complete dependence on the mercy of

PARI PRAŚNA

the Lord. Even if he may receive much opulence from his disciples, he does not utilize the rewards of his priesthood for his personal benefit; he use them for the service of the Supreme Personality of Godhead. (SB 6.7.36 P)

According to the śāstras, a brāhmaṇa, or a cultured person in Kṛṣṇa consciousness, will not enter anyone's service to maintain body and soul together, and especially not for satisfaction of the senses. A true brāhmaṇa is always satisfied. Even if he has nothing to eat, he can drink a little water and be satisfied. This is only a matter of practice. (SB 7.15.18 P)

Question: What is the commonality and difference between various āśramas?

Answer: An āśrama is a place where spiritual culture is always foremost. The whole varṇāśrama system is so designed that each and every status of life is called an āśrama. This means that spiritual culture is the common factor for all. The brahmacārīs, the grhasthas, the vānaprasthas and the sannyāsīs all belong to the same mission of life, namely, realization of the Supreme.

None of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyāsīs are held in high estimation on the strength of practical renunciation. (SB 1.7.2)

Mail us at pradipika@vidyapitha.in your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

QUIZ CORNER

Suggest an
ATTRACTIVE CAPTION
for this image



Mail your caption to pradipika@vidyapitha.in with "January Quiz Corner" in the subject. The best caption(s) along with the your name will be published in the next issue.

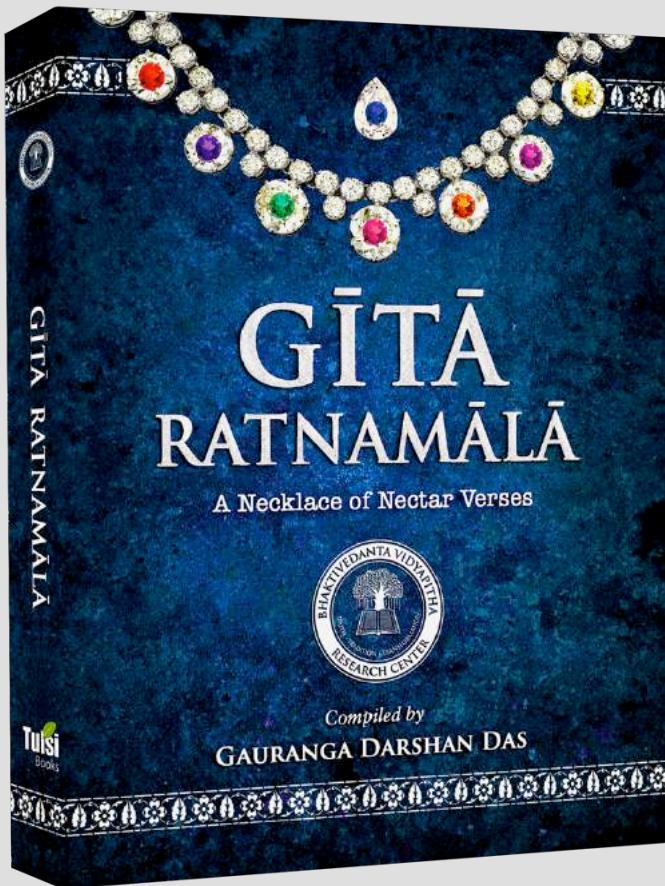


Best captions for the last month's image:

Moving From Inaction To Action
(By Shatarupa Devi)

When Friend Became Teacher
(By Vijay Jadhav)

Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. (SB 8.8.11 P)



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DRINK IN THE MILK OF THE UPAÑIŚHAD COW
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NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahma-saṁhitā

1.1.1: Canto 1, Chapter 1, Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

1.1.1 V: From Śrīla Viśvanātha Cakravarti Ṭhākura's commentary on SB 1.1.1.

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As soon as one sees a Vaiṣṇava, or even a sannyāsi, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. (SB 9.9.6 P)